Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

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RELIGIOUS MISCELLANY.

CONGREGATIONAL INDEPENDENCE.

From the statement appended to Mr. Hildreth's sermon, noticed in our last paper, we select some passages, worthy the attention of those who value our Congregational order. We are not prepared to assent fully to Mr. Hildreth's remarks, but they certainly deserve to be weighed by all who are exposed to the influence which he deprecates.

I disavow all right and all desire to control my brethren in the matter of their exchanges. I concede to them full liberty to serve their people under the Lord, and according to their interpretation of his will; and I claim from them the same concession. If, however, they are not willing to make it, or if they will not hold ministerial intercourse with me, because I do not choose to pattern after them, I cannot help it. The responsibility, if there is any in the case, is as much with them as with me. With them I am willing to share it; but, with my present views, I certainly shall not go among their people to create uneasiness and schism, nor encourage their people to come to me for assistance in any plans for separation.

Since my settlement in this place, the difficulty of maintaining such a ministry as I proposed to maintain, has been considerably increased by the setting up of a new institution among the churches in this quarter. I allude to what is called the "Conference of Churches." I speak of this as a new institution, established since my settlement; for although something of the kind was already in existence, yet what is now called "the Essex South Conference of Churches," has, I believe, been modelled and organized within two or three years.—I have no connexion with the Conference of Churches. This Church, soon after my settlement, agreed, by general consent of the brethren, that it was expedient to suspend its connexion with the Conference then existing. I had serious objections to belonging to the Conference at that time, and I freely expressed them. My objections to Church Conferences have become stronger and more numerous every year since.

In the first place, I object to Conferences of Churches, because I consider them unfavorable to Congregational order—to the liberty, or independence of individual churches.

A Conference of Churches consists of a number of churches associated together for certain purposes by a written compact—by articles adopted by each church. Delegates are chosen by the churches respectively and sent with their pastors to the Conference; and delegates from other Conferences are also admitted. So far as I know, the articles of Conference do not expressly delegate any ecclesiastical authority; but every body can see, that ecclesiastical authority and influence necessarily result from the organization. If no such authority or influence whatever had been intended by the *projectors*, I very much doubt, if the organization would ever have been made. But whatever the true and only reasons for the organization may be, I consider every Congregational church which adopts articles of Conference, as making an important change in its relation to the parish, or society, with which it is connected; and I maintain, that such church has no right to change this relation without the consent of the parish. I mean no right to change this relation, and still retain its connexion with the parish.

Here are a Congregational Church and Parish.

This Church has no right to become a member of a Presbytery, unless the Parish expressly consent to it; nor unless the Pastor expressly consent to it also. If an essential change in the order and relations of this church is to be made, it must be made, if made lawfully, with the mutual consent of all the parties to be affected by the change.—This Church and Parish, I presume, have no more inclination than their Pastor has to become Presbyterian. Nor do I believe, that they have any desire to come into any new organization whatever, having a tendency direct, or indirect, to impair their religious liberties as they now enjoy them. I consider Conferences of Churches, as having such tendency, and that not remotely and probably merely, but directly, obviously, and necessarily; and therefore I object to them. I choose to stand fast in the liberty wherewith Christ hath made us free.

I would not be understood as meaning to speak disrespectfully of Presbyterianism. If we must have a hierarchy, let us have one established under a written constitution, with powers properly defined, and with tribunals erected and regulated by law. A *clerical* and *ecclesiastical* control, which is created by "Conferences of Churches," brought together ostensibly for the sole purposes of hearing preaching, uniting in prayer, reporting the state of religion, and taking up a collection to help feeble churches—a control created in this way, every body may see, is of an insidious character. It is not likely to be at first suspected; it grows up insensibly; it is defined by no rule; and may at length become an *insolent domination*, lodged in the hands of nobody in particular, and for which nobody in particular is responsible. If the Congregational churches and parishes of this Commonwealth are really desirous of changing their *order*, I have nothing to say; they have the power to change it; but if they really wish to remain Congregational, I would earnestly exhort them to beware of the influence which is secretly growing up under color of promoting religion, by means of "Conferences of Churches."

I know very well, that many pious men, and real friends to Congregational liberty, are connected with these Conferences; but I very much fear, they have not duly considered their whole tendency, and ultimate results. They have thought the immediate or primary influence of the Conferences to be good; but I fear they have not sufficiently reflected upon the dangerous and *anti-congregational* character of their remote, or secondary influence. Some of the most vexatious tyrannies and usurpations have been the fruits of well meant though mistaken arrangements for the good of the Church. * * * *

For these and other important reasons, I decline all connection with Conferences of Churches. I would not, however, impeach the motives of those who have thought fit to join them. They have exercised their liberty, according to their views of duty, as I suppose; and I shall exercise mine according to my views of duty. "Let every man be fully persuaded in his own mind."

I think much of that religion, which is domestic—in the family—in the closet—which seeks the Lord in the still small voice, instead of the fire and the whirlwind. I think much of that religion, which can maintain a humble walk with God by the help of his word, perused in retirement, and by the help of his Spirit, implored and received in the use of the common means of grace. Such a religion has that in it, which the word of God calls *life*, and it is nourished and sustained by the "bread of life." It will live, when human passions and artificial excitements are dead. "He that soweth to the spirit, shall of the spirit reap life everlasting."

I would not have us forsake the assembling of ourselves together, as the manner of some is. I would have our house of worship crowded on all proper occasions. I would have the Christian Sabbath observed in a manner strictly religious; but I would be cautious of adding to the Lord's institutions, and of bringing them into disesteem by any human devices. I would have you, my friends, manifest a much greater zeal for the house of prayer than you have hitherto done. I would have you all search and try your ways, and turn unto the Lord. I would have you, feel a still deeper interest in our Sabbath School, and in the cause of religious education in this place. I would have you feel a deeper concern for the progress of the gospel among those who are degraded by ignorance, and perishing for lack of knowledge. I would have you give as you are able, and give heartily, as to the Lord, and not to men, towards promoting the spread of gospel truth. All these I consider as objects worthy of serious attention—and all these can be attended to within ourselves, and on our own soil. As a church and people we can attend to them with right views and with good results, without ostentation, and without inconvenience.

MR. INGERSOLL'S ELECTION SERMON.

After describing what men have too often regarded as 'Glory,' Mr. Ingersoll gives his own views in these words.

"How vast, measureless, the difference between this spurious glory, this mischievous renown; and that real honor, that true greatness, which is the crowning excellence of our nature; the second great command of our religion; whose obligation is of divine imposing; and whose interpretation is Usefulness. The glory of mind and of heart. Not the lust of power; but the love of duty, that toils, not for selfish aggrandizement, but a wide spread good. That seeks to enlighten, not to bewilder; to elevate, not degrade; to redeem, not to oppress; to save, not to destroy. The glory, not of the despot, but the benefactor; not of the warrior but of the philanthropist. The glory, not of outward appearance, but of the inward man. The glory of principle—of truth and goodness: of integrity and gentleness; of justice and purity; of virtuous purpose and active good will. Not the glory of governing men, but the glory of teaching them and helping them to govern themselves. Not the glory of being the scourges of society, but the glory of being the lights and supports of the community. Not the glory whose tokens are purple robes, and shining rings, the sound of the trumpet and the uproar of applause;—but a glory whose history can be read in the eyes of thousands; while its worth and meaning are deeply stamped into their hearts;—a glory which assimilates those who have it to the Author of all good; since, its crown of rejoicing is the increased intelligence and virtue and happiness of man."

On the obligation of Usefulness, and its connexion with true glory, Mr. I. further remarks,—

"Usefulness! it is a law of our nature; it is the law of God. We may gather its lesson from his works; we may read it in the declarations of his word. It is the sum and substance of love to man. It was the living law of his practice, who came not to be ministered to, but to minister, and to live and die for the happiness of a world. Its obligation goes into every relation, and presses on every individual. And gross, indeed, is the mistake of any one, who supposes that he is, or can be free. It is the duty, then, of all to comprehend, what is thus binding on all. Let no one idly seek to shelter himself under the plea of insignificance; that it is not for such as he is to think of glory! Let no one, for a moment, feel that any thing he is or has, can possibly lift him above complying with the conditions, on which only true glory can be possessed. It is character, not place, bestows the distinction. Pick me out the last, the lowest in a community; one whom his own modesty forbids ever to dream of glory; one whom that community would never think of hailing as a great one. Tell me that this individual, in his own humble station, is faithful, useful, in proportion to his means; and I will tell you, that this man is wearing the crown of a true glory. Then show me the man, who takes his place the first and highest; whose gifts of fortune or intellect awaken wonder, or fill with reverence. And tell me that he is thus great, because he is the possessor of these gifts; and not because he uses them for the good of others; and I will tell you, without a moment's pause, that in the scale of true greatness, he is far, very far, below that humble one, who casts his mite into the treasury of the general good. To know the value of any one's claim to true glory, there is one simple question to propose. When I ask this question, do not think to answer, by pointing to his splendid dwelling; I do not want to know how he lodges. Nor to his costly dress; I care nothing for his raiment. Nor to his luxurious table; what are his meats and drinks to me? The question relates not to fields, nor merchandise, nor title, nor money. It is simply this, is he useful? Is the community, to which he belongs, any wiser, better, happier, for his living, moving in the midst of them? If he is and does, what duty thus requires; then, is his claim to true glory a sound one. But if he is with men, 'among them but not of them,' if he give no strength, no light, no supply, to meet the just demands of society, then is his claim a false one. His own pretensions and the mistaken praises of others, are all as the idle wind; he has no place among the truly great."

The discourse abounds in passages written in the direct, bold, forcible manner of the following:

"We may consider, first, that branch which is suggested by the term Legislator. The patriot legislator, wherever he may be placed, should exhibit the virtues which make him worthy of public office. He should not enter the hall of legislation, solely, for his own individual good. He should not feel that the chief value of government consists in the offices which are necessary to its administration; nor, that the great end of government is answered by putting him into office. He should feel that office is committed to him, as a trust, for the good of others. He should understand the meaning of the term representative; and realize that he is great—because he is a minister, a servant. Realize, too, that the possession of power,—instead of being a prize held forth to the swiftest and the strongest, and that, provided it be gained, the end will sanctify the means,—is a call to duty, an opportunity for usefulness; ennobling the possessor, not because he has, but because he deserves. While such should be his convictions as to public station; let him carry them with him into the engagements of private life. Let him quench the feverish lust for civil power; and wrestle down the foul spirit of mere political ambition. The man that believes himself fit to legislate for his country, should scorn to be an office-seeker. He should stand apart from the rush for place; should keep aloof from intrigue; and refuse to stoop to fawning. While he holds himself ready to accept, let him never submit to solicit. Always remembering, that the highest station in the government is vastly lower than moral dignity; and that the individual who outstrips his competitors, solely because he has thrown off the weight of self-respect, that he might run the lighter, is disgraced, even, by the victory he wins."

[For the Christian Register.]

CHANGES IN SENTIMENT.

NO. III.

The third and last particular is the doctrine of infant punishment. That the church should ever have maintained such a horrible doctrine—a doctrine that closes every avenue to the humane heart,—is indeed a matter of surprise. Nor can its admission otherwise be accounted for, than that it so necessarily grew out of predestination, none who claimed a character for consistency, could possibly reject it. Some indeed did endeavor to "find out some milder punishment for their [infants] share of the guilt of Adam," than the suffering of "eternal punishment"—but finding such attempts discord with doctrines held important,—they were obliged to seek relief in "annihilation at death."—"Ruin and Recovery of Mankind."

Many—particularly of that class for whose benefit these articles are written—have frequently expressed doubts of the truth of the assertion, that a doctrine so repugnant to reason, and all the finer feelings of human nature, was *ever* maintained in the church. I am aware if we seek for proofs of it in creeds and confessions of faith, we may be disappointed—for it was considered so necessarily to grow out of predestination and the then views of original sin, that a specific article to that effect was deemed unnecessary. It is in the writings of the principal lights of the church, from the reformation till within the memory of man, that we are to seek it: and there we shall find the doctrine so plainly and unequivocally taught, that we do no violence to language in saying, infant punishment in a future world, *was* a doctrine of the church. In proof of this assertion I will begin with Calvin, though the sentiment was far from being novel in his day.

Pighius, a Catholic writer, held that men would not be condemned for original sin,—whereupon Calvin remarks,

"If Pighius does not think original sin sufficient for the damnation of men, and will make no account of the *secret* judgment of God, what will he do with *infant children*, who have been snatched out of this life before they were able, on account of their age, to give any such proof [of wickedness]? Since the same condition of birth and death was common to the little ones who died at Sodom and Jerusalem, and there was no difference in their works—why *will Christ, at the last day, separate some of them to his left hand,* FROM OTHERS *standing at his right?*" Tractt. Theol.—De Æter. Dei Prædest.

Sebastian Castalio having objected to a system that "condemned and reprobated the wicked before they existed, not to say before they were wicked or had sinned," Calvin replies:

"You deny that it is just in God to damn any one, unless on account of transgression. Persons innumerable are taken out of life while yet infants. Put forth now your virulence against *God who precipitates into eternal death* HARMLESS INFANTS *(innoxious fœtus) torn from their mothers' breasts.* He who will not detest this blasphemy [of yours] when it is openly exposed, may curse me at his will. For it cannot be demanded that I should be safe and free from the abuse of those who do not spare God." Tractt. Theol.—Calumniæ Nebulonis cujusdam adv. Doctrin. Joan. Calvini de Occulta Dei Provid. et ad eas ejusdem Calvini Responsio.—Art. xiv.

In Calvin's "Institutes" we read the following:

"I ask again; how it has come to pass, that the fall of Adam has involved so many nations with their *infant children* in eternal death, *and this without remedy*, but because such was the will of God." * * "*It is a dreadful decree, I confess.*"

This is Norton's translation. Allen's rendering varies a little, but conveys the same meaning.

Again:

"*Infants* themselves, as they bring their condemnation into the world with them, *are rendered obnoxious to punishment* by their own sinfulness,—and not by the sinfulness of another.—For though they have not yet produced the fruits of their iniquity, yet they have the seed of it within them; even their *whole nature* is as it were a seed of sin, and therefore cannot but be *odious and abominable* to God." Inst. vol. i. b. ii. ch. i. § viii.

Although Calvin thought it "blasphemy" to deny infant damnation, yet he restricted punishment to the offspring of unbelievers, and maintained that the children of *believers* "were adopted by the Lord before they were born, when he said 'I will be a God unto thee and thy seed.'" Tractt. Theol.—Append. Libel. de Vera Eccles. Ref. Ratione.

I will now proceed to other evidence. Turretin, "who is reputed to have given a more complete system of Calvinistic theology than even his master," was a believer in infant punishment.—Inst. Theol. P. I. p. 683, 694, 695. So also was Theodore Beza, Calvin's successor, as the following extract from his exposition of the doctrine of Predestination, will show.

"The grace of believing is not truly said to be offered to all men, *unless perchance we dream* that the grace of faith is, in some internal and extraordinary way, infused into the many *infants* that die in all parts of the earth, as well as into the myriads of adults who leave this life before they have heard any thing of Christ—a DOTAGE *which needs no refutation.*" Beza, De Prædest. p. 18.

Zanchius, a member of the Synod of Dort—an assemblage said to have been "a most ample representation of the *opinions* of the whole Calvinistic world"—holds the following language, in opposition to Pighius, who maintains that "Infants are without actual sin," and consequently "will not be damned."

"They [*Infants*] are nevertheless *wicked*, and being born adapted to sin, *are therefore justly damned*, although they have not yet sinned after the similitude of Adam's transgression. For as temporal death came upon them on account of original sin, *so did also eternal*; for God threatened both when he said: 'In dying you shall die.' Even young serpents and the whelps of wolves, who cannot as yet harm any body, are put to death and with justice. How so? Because they are of such a nature, that they easily can do harm. Therefore *even infants are deservedly damned*, on account of the nature they have,—to wit, a wicked nature and repugnant to the law of God." Op. Theol. D. Hieron. Zanchii. Tom. IV. Lib. I. De Peccat. Orig. cap. iv. thes. v.

Gomarus in his commentary on the fifth chapter of Romans, says, the dominion of death is "not only over the *imitators* of Adam's disobedience, but also over those 'who have not sinned after the similitude of Adam's transgression;' that is, *infants.*"—Gomarus, Op. Theo. p. 405—ed. 1664. Again: "Since sin, and death the wages of sin, have come upon all men, it reaches even *innocent infants.*"—Ibid, p. 407.

Antony Walaeus, professor of theology at Leyden, and a member of the Synod of Dort, maintained the damnation of infants, but thought that those who "*perish* on account of original sin alone, would receive the mildest punishment." Walaeus, Op. Tom. I. pp. 534, 535.

Perkins, a "Worthie Minister of Christ," and a "leading writer in the controversy with Arminius," says "concerning the execution of the decree of reprobation,"—"Reprobates are either *infants*, or men of riper age. In *reprobate infants*, the *execution* of God's decree is this: As soon as they are born, for the guilt of original and natural sin, being left in God's secret judgment unto themselves, they dying, *are rejected of God forever.*" Works of M. W. Perkins, vol. i. p. 107, Eng. copy, fol. 1608.

The Helvetic divines, who attended the Synod of Dort, thus express themselves:

"That there is *election and reprobation of infants* as well as of adults, we *cannot deny against God*, who tenderly loves, and *inculpably hates* them before they are born."

Deodatus and Franchinus, Genevan doctors and professors of theology, were presented at the same Synod, and said,—

"*Of the infants of believers only*, who die of an age before they can be indoctrinated, we determine that they are saved." Acta Dordr. Judicia Theologorum Exterorum, p. 58.

The prolocutor of the celebrated Westminster Assembly writes thus: "Every man that is damned, is damned for original, as well as actual sins, *and many thousand infants only for original.*"—"The Riches of God's Love," &c. 1653. Burgess, also a member of this Assembly, breaks out in the following strain: "*Ah! how many little infants are, and shall be in hell*, who never had the knowledge of good and evil."—Burgess on Original Sin, p. 550, 551. Ed. 1659. Stapfer, Manton, Edwards, Bellamy, &c. held the doctrine of infant punishment, as we might show by quoting at length from their works, but time and our limits admonish us to stop; to which admonition we shall give heed after a few more remarks. In the lectures of Arthur Kildersham we find it laid down "as evidently proved, 1. That *all infants* are sinners, and *deserve* damnation. 2. That *many infants* have been vessels of wrath, *and firebrands of hell.*"

"The Synod at Cambridge, 1648, which represented not Massachusetts only but New England, adopted, unanimously, 'the Confession of faith published of late by the reverend Assembly in England,' judging it 'to be holy and orthodox, and judicious in all matters of faith.'"—Reply to Christian Examiner. This "Confession," thus adopted by the Cambridge Synod, as "orthodox and judicious in *all* matters of faith," taught the doctrine of infant damnation, as will be seen by the following extracts from two articles on Effectual Calling.

"*Elect* infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth."

"Others *not elected*, although they may be called by the ministry of the word, and may have some common operations of the Spirit, yet they never truly come unto Christ, *and therefore cannot be saved.*"

If the doctrine of infant damnation had been discarded by a majority of the Synod at Cambridge, it is highly probable the obnoxious passages here quoted would have been erased; but as the *whole* Confession was "adopted unanimously," it is safe to infer that the doctrine taught in these articles met with their hearty concurrence.

One extract more, and we will have done. It is from Wigglesworth's "Day of Doom," a work once famous in this country,—as may be inferred from its having passed through six editions before the close of 1715. It is "a poetical description of the great and last judgment," and the author's imagination seems to riot in the torments of the damned. After describing the coming of Christ, the resurrection, the assembling to judgment, &c. we learn from a marginal note that "*reprobate infants* plead for themselves;" after which, as another note informs us, their "arguments are taken off," by the judge, thus:

"Then answered the judge most dread,
God doth such doom forbid,
That men should die eternally
For what they never did.
But what *you* call old Adam's fall,
And only *his* trespass,
You call amiss to call it his,
Both his and yours it was."

"You sinners are, and such a share
As sinners may expect,
Such you shall have; for I do save
None but my own elect.
Yet to compare your sin with their
Who liv'd a longer time,
I do confess yours is much less
Though every sin's a crime.

"A crime it is, *therefore in bliss*
You may not hope to dwell;
But unto you I shall allow
The easiest room in hell.
The glorious King thus answering,
They cease and plead no longer:
Their consciences must needs confess
His reasons are the stronger."

Such were the doctrines once maintained in the church in relation to infants. But sentiments like these are no longer heard—to many of our lay brethren they are unknown. The human mind, aided by reason based on the Sacred Volume, burst the fetters of superstition which held it in bondage for ages, and threw from it with horror a sentiment, that, while it poisoned every holy emotion of the heart, gave to our Father in heaven a character at once dishonorable and disgusting. Infant damnation has ceased to be a doctrine of the church in New England, and I may be safe in saying, in all America. If ever alluded to from the sacred desk, it is a relic of those days when the church was overshadowed by clouds of error and superstition. I repeat—infant damnation is no longer a doctrine of the church in New England. And the following extract from a divine, (than whom none other in this country has had

better opportunities for obtaining correct information) will fully corroborate what I now assert.

"I am aware," says he, "that Calvinists are represented as believing, and teaching the monstrous doctrine that infants are damned. * * * But having passed the age of fifty, and been conversant for thirty years with the most approved Calvinistic writers, and personally acquainted with many of the most distinguished Calvinistic divines in New England, and in the middle, and southern and western states, I must say, that I have never seen, nor heard of any book which contained such a sentiment, nor a man, minister, or layman, who believed or taught it. *And I feel authorised to say that Calvinists, as a body, are as far from teaching the doctrine of infant damnation, as any of those who falsely accuse them.*" Note to a Sermon on the "Government of God," by Lyman Beecher, D. D.

My task is now accomplished. I have shown that the church has departed from what was *once* considered sound doctrine, in three particulars at least. Two of them, I think *all* will concede, are very important changes. But it reflects no discredit upon the early luminaries of the church that we have, in some things, set aside their opinions. They were human—and human nature cannot arrive at perfection in this life. They saw according to the light given them, and therefore the mantle of charity should be thrown over their errors. It was a favorite saying of an early father in the New England church, that perfect light had not yet shone upon the flock of Christ. "I charge you," said he to his people, "do not blindly follow me. I know but little in comparison with what will be known hereafter. If you see a brighter light than mine, follow it." Would to God the spirit manifested by this good man might pervade every heart. He knew, for he felt, that he was fallible, and in his opinions liable to error; he was willing, nay anxious, to have his people search for truth,—and having found, follow it, though they should cease to follow him. But we do not learn that this toleration ever produced dissensions among his charge, or estranged him from their love. Here, then, is a lesson useful to us all, especially in this season of strife and ill-feeling. Let it excite in us a spirit of charity, "which suffereth long and is kind." Let it teach us to refrain from condemning our neighbor, who honestly differs from us, lest he justly retort, "physician,—heal *thyself*." Infidelity has already commenced her devastations in fair New England, and if there ever was a time when mutual good feeling among Christians of every name should be cultivated, *it is the present.* Why will the professed followers of the Lamb continue to forge weapons for the enemy? Why will they not cast from them forever, all metaphysical subtleties, and unite as brethren in the sacred cause of their Divine Master? Fathers—brethren—"if there be any virtue, and if there be any praise, *think of these things*"—and may God, of his infinite goodness, enlighten our understandings, and make us all wise unto salvation.

A Layman.

[For the Christian Register.]

BOSTON SUNDAY SCHOOL SOCIETY.

The following letter has been sent by the Secretary of the Boston S. S. Society to the superintendents of all the Sunday Schools, which are known to be established in the Unitarian parishes of the country. Should any school, however, have been omitted in the distribution of this Circular, it is hoped that the pastor of the parish, or superintendent of the school, will favor this Society with a reply to the questions therein proposed, without a more particular request.

CIRCULAR.

Sir,—The Directors of the *Boston Sunday School Society*, encouraged by the result of their former efforts to obtain a knowledge of the state of the Sunday Schools connected with the Unitarian parishes in different parts of our country, are desirous to solicit such additional information concerning these Schools as they deem important to be included in their next Annual Report; and have accordingly instructed me to address you through the medium of a Circular.

We are confident that the attention, which has lately been called forth to the subject of Sunday School instruction, has been thus far followed by highly beneficial effects. And we cannot but view the steady and uniform increase of the number of Schools, as giving promise of much greater good; inasmuch as, each School, while those who are seriously engaged in it are evidently thereby increasing in knowledge, usefulness and happiness, must become a blessing to the society in which it is situated; and the good influence of all, be made to have, at a period not far distant, a wide and permanent effect on the moral and religious character of our country.

It will be seen by the last Annual Report of our Society, that we have received communications from fifty-eight distant Schools; and that twenty-eight of these were therein mentioned by us for the first time, most of this number having been in operation only one year. But as reports were not then received from all those Schools which favored us in this way in 1827 and 1828, we would at this time respectfully request the superintendents of *all*, to inform us with regard to the number of Scholars and Teachers, and the general state of the Schools, even if there is nothing more to add in relation to former communications: for it is not reasonably to be expected that, in any of these Schools, the progress of improvement can be very remarkably apparent from season to season; yet we feel that it will be of consequence in promoting the objects of our Society, to know that the good work, once commenced in the establishment of a Sunday School, has been steadily and perseveringly continued; or even if the efforts for its progress have been unsuccessful, to know the cause of the failure.

We earnestly desire that all, which is matter of interest in any School, or which may be made a subject for improvement in others, may be freely communicated to us by our correspondents. But as some uniformity is desirable in the reports we may receive, we would, as heretofore, propose the following questions, the four first of which need not be noticed by those, who have replied to them in accounts given us in former years:—

1. In what town or district is the school?
2. By what parish is the school supported?
3. Is it confined to the parish, or are the children collected from a certain neighborhood or district, without regard to Christian denominations?
4. When was the school established?
5. What is the number of scholars, male and female?
6. What is the number of teachers, male and female?
7. Who is the superintendent, or director?
8. What books are used for instruction?
9. What method of instruction is adopted?—instance the exercise of a day.
10. Is there a library for the benefit of the children, or one for the teachers? What is the number of volumes?
11. What changes or improvements have been made in the school since it was formed?
12. What appears to be most wanting to increase the usefulness, or improve the condition of the school?

We are also desirous to know, what number of pew-holders, or families there are in each parish, where a Sunday School is established.

The public annual meeting of the Society will be holden on Thursday the 30th of December, and it is very desirable that all reports may be forwarded to us before the 20th of that month.

J. F. FLAGG,
Corresponding Secretary of the Boston Sunday School Society.

Boston, Nov. 1830.

[For the Christian Register.]

ANNALS OF MY PARISH.

Mary R——, although educated by her mother in a faith which owns allegiance to creeds and confessions, had been induced by her deep affection for that brother, whom God was pleased to rescue from despair, to examine and prove the truths of the gospel. The result, as we have seen, was a conviction that views so clear and consistent, and above all, able to sustain so firmly the soul that is passing the dark vale of death, must be well-founded and sure. And here she had thought to find an enduring peace of mind. As she reviewed the past—the hours of childhood and youth, in which are garnered the choicest memorials of that holy bond, a brother's love,—the tear of sorrow would steal on her cheek. But now a gleam of joy was seen to break the shade. In the warmth of fraternal tenderness, she thanked her Father in Heaven, for the promise that her soul would ere long rest in a union of faith with this sainted friend.

But this pleasing calm was soon to vanish. It was rumored in the village that James R——, "was becoming liberal in doctrine." What was to be done? To permit a being like him, whose character and profession would leave a permanent influence on his friends, to die in this awful error, was shocking indeed. "Shall we suggest to our clergyman the propriety of calling to awaken, and if possible lead him to repentance?" The mother being of their part, seemed to warrant this step. But when should the visit be made? An opportunity was watched, and on my absence for a few days from home, the clergyman called. He addressed the sick man, thus, "Do you enjoy an interest in Christ?" "I trust that I do," was the reply. "You are willing to rest entirely for salvation on his blood, are you?" "I receive him as a messenger from God. He came, I believe, to preach the forgiveness of sins on repentance. His life, labors and instructions, I regard as instrumental in this work, no less than his sufferings and death." "O Sir, you will be ruined if you lean on a doctrine like this. Repentance is of no value in satisfying the justice of God. His law had been violated, and the sinner could not be pardoned except by a victim substituted in his place." How far these remarks would have extended but for interruption I know not. Fortunately a neighbor entered the chamber at this moment and relieved the poor man, whose nerves were shaken by the loud and menacing tone of his visiter, who, after an abrupt farewell, rose and went out.

The call was repeated before my return. A conversation, as I learned, took place with the sister. She then seemed steadfast in the opinions of her brother. It was my misfortune to be absent at the hour of his departure. Advantage was taken of this circumstance. No efforts were spared to alarm the dying man. But, blessed be God, "his heart was fixed." With that serenity, which usually attends the last moments of a decline, he spoke of his prospects and committed his soul to the mercy of heaven.

The loss of one so long and so closely united to her heart, appeared to the sister insupportable. She believed, indeed, that it was ordered by a Father and a Friend. Still the event deprived her of a hope dearer than earth now contained. In grief the soul becomes susceptible of the deepest impressions. It is often by this means dimmed and impaired. The ruthless proselyter knows this infirmity. Mary had those around her who knew it. They seized this moment for their purpose. They pourtrayed to her the agonies of the impenitent. With heaven-daring assurance, they told her she was "an enemy to God—a child of Satan." "There is no hope for you," said one of the mothers of the church, a class of persons who move daily from house to house, fomenting dissensions. "You must see your undone state. You must feel that you are the most wicked of all creatures—deserving endless misery." Thus did she goad the spirit of this daughter of affliction, until she at length owned that her "convictions were unutterable." "I am a reprobate," said she. "I can see the flames of the burning pit raging and rising to devour me." "This," said her ghostly adviser, "is joyful tidings. You will soon be brought out."

But alas! she was *never* to be brought out. Her mind was hurried and disquieted. Her dreams were of agony, dungeons and death. And now the desolation of her soul is complete. Her reason is wrecked, and it is known to the Omniscient alone what anguish she endures. God grant the warning of this mournful example may excite us to watch and guard the souls of our care. S.

[For the Christian Register.]

DR. WILLARD'S HYMN BOOK.

Mr. Editor,—I hope that this effort of Dr. Willard to extend right notions on the subject of psalmody, and render the singing in our churches more impressive, will not be without its effect. I trust the attention of those, who have any concern in this part of divine worship, will be attracted to the subject, until its importance is perceived, and the principles laid down in Dr. W.'s preface carried into practice.

I know that by many skilful singers, and in several of our best instructed choirs, some of these principles have been acted upon. It is this circumstance, which has given rise to an acknowledged and perceptible improvement in our psalmody within a few years. And I presume, that something of this improvement may be fairly traced to the statement of those principles in a former publication of Dr. W., and to the attention of the public being thus called to them in various ways. It is true also, that other persons, independently of this cause, have been made aware of their importance, and good singers have to a certain extent practised upon them almost unconsciously. How indeed could it be otherwise with a singer of true feeling and taste? But it belongs to Dr. W. to have traced to their source the causes of the difficulties, which embarrass and deaden the performance of our choirs, and to point out the full and complete remedy. He has gone back to the beginning; and by recurring philosophically to the very first and original principles, has put it in the power of every individual and every choir to surmount the obstacles, by which right expression has been hindered, and to give a new and juster power to this most delightful department of social worship.

These principles, as he has stated them in his Preface, and applied them in his hymns, are very easy of apprehension. *That Preface ought to be studied by every singer*, whether he use this collection in public worship or not. Its maxims may be made of universal application. They are of course ten fold increased in value, when applied to the verses, which have been prepared in this volume expressly for them. And for this reason, it were to be wished, that the volume might be made familiar to the friends of church music. For myself, I esteem it worth all the trouble of studying the preface, and all the expense of buying the book, to enjoy the opportunity of merely singing one of the hymns composed for *Blendon;* and thus being able to enjoy that rich tune without destroying the sense and poetry of the third line of every verse. Let those, who are incredulous, turn to the 80th hymn of this collection, and make the experiment—first, singing it through, and then singing any other long metre hymn to the same tune. This one example will test the value and significancy of one of the leading principles of the book; and be but a specimen of the worth of the whole.

These are hasty remarks, Mr. Editor. If acceptable, I design them as only introductory to a fuller view of the subject. Asaph.

[For the Christian Register.]

TRACT DISTRIBUTION.

Mr. Editor,—I ask you to insert a brief statement of facts in your paper, in the hope that it may meet the eye of some one who has authority to remedy the evil of which I complain. A *lady* called to-day at a house in this city, which she said was 'within her district,' inquired for the *lady* whose name she saw on the gate, and offered her a tract. The latter *declined* receiving it, and gave as a reason that she did not wish to have the tracts left at her house, as she did not entertain the opinions held by the distributors. The tract was pressed upon her. She firmly, but politely, persisted in declining it. The *lady* replied, that if she did not wish to read it, she might give it away; and *left it on the table.*

Now, Sir, I wish to know if this course has been authorized by the managers of the system; if it has been, I ask of them whether it is consistent with the profession made in the 'Card,' that tracts would not be left where they were not wished. And if they do not choose to take notice of this inquiry, I wish to ask those persons who agree with me in sentiment, whether no measures can be adopted to prevent the forcible introduction of pamphlets into our houses, and to save our wives and sisters from the importunate, not to say the uncivil, perseverance of distributors, of either sex.

A Unitarian.

Boston, Nov. 24th, 1830.

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 27, 1830.

GERMAN THEOLOGY AND THE BOSTON RECORDER.

Our readers will do us the justice to believe, that we have no wish to keep up a running fire with the Editor of the Recorder, at their expense. We are sensible, that their time, and our columns, might be better employed. We have not sought controversy with him; but we certainly shall not shrink from it. He has called upon us to do battle in defence of an article on German theology, which appeared in our paper of Nov. 6th, and we do most cheerfully come down into the lists,—though we cannot find it in our hearts to return a hard blow, for the very light one he has given us. We shall proceed to set our 'worthy neighbor' right, with perfect good nature.

The purport of our article, was to prove that Unitarians differed from the German Rationalists, in admitting a direct revelation from God and the supernatural facts involved in it. We had in our minds the modern school of German divines, who are well known to be characterized by their rejection of Christianity, as a supernatural revelation, and with whom the Spirit of the Pilgrims and Professor Stuart of Andover have endeavored to identify the Unitarians of Massachusetts. These writers have held up to the religious public the proofs of the infidelity of the Germans, and then represented Unitarian Christians, as already in the same state, or fast verging towards it. The whole ground of their objection to Unitarians, in this matter, is, that they are treading in the steps of the Germans, who reject revelation. If the Germans admit revelation, Prof. Stuart and his coadjutors might have spared their labors. The very gist of their reasoning is destroyed by the supposition of that fact.

But the Editor of the Recorder turns short about, in the very face of his masters, and in defiance of all their predictions touching the results of Unitarianism, asseverates that the Germans themselves, so far from denying the reality of a revelation from God, as all the writers on the subject with Prof. Stuart at their head have ignorantly supposed, do in fact admit it, and that, too, nearly on the same grounds with Unitarians. Eichorn, Paulus and De Wette, believers in a divine revelation! This is indeed Saul among the Prophets.—What! does the Recorder imagine, that he alone understands the character of German theology? Does he set up his own opinion, in contempt of that of Prof. Stuart, Eclectic Reviewers, Spirit of the Pilgrims, Biblical Repertory, and that Coryphœus of English orthodoxy, the Rev. Hugh James Rose? Does he insinuate, that those valiant champions have been fighting so long as men beating the air? Oh no. Not at all. The Recorder means no such thing. Far from him such presumption. What then, does he mean? We will tell him. He meant to avail himself of a feat of controversial dexterity, to which he is welcome. He meant to evade our arguments, which he did not see fit to attempt to answer, by a play upon words. We will tell him and tell his readers, what this is.

The word *revelation* may be used in two senses. It is so used by many German writers. It is not so used in theological works in this country. It may be used to denote any communication of knowledge. It is so used by the German theologians in question. It is not so used in theological discussions in this country. Here, every body knows, when we speak of a divine revelation, we mean a supernatural communication by the interposition of God, confirmed by the evidence of miracles. It is so used in the writings of all sects, of infidels and of Christians. Of course, we used it in this sense in our article. We did not think it necessary to stop, and define and limit it. We supposed no one could misunderstand it. We can hardly bring ourselves to believe that the Recorder, actually in good faith, did misunderstand it. Yet, without any explanation—without breathing a hint of another sense to the word—he comes forward and declares to his promiscuous mass of readers, gentle and simple, men and women, that the very Germans, who have been held up by his own brethren as Infidels, "do admit the reality of a divine revelation." Is this scholarlike? We will not ask if it be in the spirit of religion—is it in any tolerably good taste? "Nothing is beautiful but the truth," says a French critic.—To our poor apprehension a literary artifice is destitute of that ornament.

The German Infidels do "admit the reality of a divine revelation." We confess the fact. But how? As a supernatural communication? as an inspired testimony? Any thing in the same sense, in which all Christians, whether Unitarian or Orthodox, admit it? The translator of Jahn knows perfectly well, that they do not. He ought to have told his readers that they do not. But how, we repeat the question, how do they admit the reality of a divine revelation? We will tell, what the Recorder could have told as well as we. We will say—and we need not now refer to any higher sources of information, than the Spirit of the Pilgrims itself, which led us to commence this discussion,—"they believe that the moral contents of the Bible are a Revelation from God, *in the same sense in which all intellectual proficiency and practical improvement are gifts of Divine Providence;*" and that the Christian religion, *though a human contrivance*, is the best and most useful for the general happiness of mankind, and therefore ought to be supported and taught, at least till the prevalence of philosophical morality shall render it no longer needful." Is this the idea, which a common reader would get from the bald statements of the Recorder? Far from it. But had the editor forgotten this vital distinction? It seems he had. We may be permitted to refresh his recollection, with the explanation given by Bretschneider in his reply to that *learned* and *liberal-minded* man the Rev. Hugh James Rose, that "the Rationalists, though admitting Christianity as an institution, at once *divine*, beneficent, and adapted to promote the happiness of the human race, do not acknowledge in it, any *supernatural* and *miraculous* interposition of God." Did not the Editor remember that by *divine* as applied to Christianity, the German Rationalists mean nothing more than true and useful, and perhaps beautiful, and that by the same word Unitarians mean inspired and supernatural? Does he not know that the former perceive 'the divine' in Christianity in the same manner, as Madame de Stael says, "one admires the Divinity in the character of a father; another in the innocence of a child; a third in the heavenly aspect of Raphael's virgins, in poetry, in music, in nature, it matters not in what."

Our 'worthy neighbor,' to reciprocate the courteous appellation he applies to us, declares, that he has never seen the passages, in which Paulus, Eichorn and De Wette deny the reality of a divine revelation, and requests us to point them out. Now, without pretending to be nearly so well read in those authors, as the really accomplished scholar, whose mistakes we are exposing, we would simply ask him, if he cannot call to mind a *hundred* passages of those writers, which assail the foundation of a *supernatural* revelation in Christianity, and if he can find *one*, which admits it. We honestly thought, we were repeating a fact of common notoriety, which no one pretended to call in question, when we spoke of the Rationalists as disbelievers in revelation. We know, that the Editor of the Recorder is not the man to say they do believe in it, in any sense, which is understood and recognized by Christians in this country.

We ought to acknowledge the great advance in liberality over his brethren, in the confession of the Recorder, that "he does not affix the name Infidel either to the German Rationalists or to the Unitarians." He asks, why the former should have the title and not the latter. We reply to this, what we have before said, that the one are excluded by the apostolic rule and the other included. The Unitarian "confesses with his mouth the Lord Jesus, and believes in his heart that God raised him from the dead." The Rationalist does not. Therefore, according to the apostolic rule, the Unitarian is a Christian, the Rationalist is not. We, accordingly, use the word Infidel, as a convenient term of distinction, when speaking of the latter, always remembering to do justice to their characters, as far as we know them, as men of great learning, pure morals, and deep religious sentiment, and never to be confounded with the vulgar and licentious scoffers of their own country, or of England.

We have taken up but one point suggested by the Recorder. We have a good deal more to say on the subject, and if our readers do not tire of it, we may resume it.

LATE PUBLICATIONS.

"*An Introductory Address delivered to the members of the* Theological School in Cambridge, by Henry Ware, jr. *Professor of Pulpit Eloquence and the Pastoral Care.*" We cordially welcomed the author of this address to his new field of labor in Cambridge; and with equal pleasure do we welcome this, the first fruits of his labors. It is an appropriate introduction to a course of instruction, from which we anticipate great good to that "School of the Prophets" and to the churches. The subject is precisely that, which the design of the professorship contemplates: and it is stated by the author with his accustomed directness.

"The connexion between the Eloquence of the Pulpit and the Pastoral Care, is real and natural. These two branches go together and sustain each other. The minister is the better Preacher for having his heart warmed by intercourse with his hearers in private; and he goes to them in private with the greater influence and effect, because he carries with him the sacredness and sanction of the Pulpit. The full power of the Christian ministry can be known only where both departments are exercised with faithfulness; and he entirely errs, who fancies that he may neglect either, and yet command the best success in the other. It is to the union of the two, that we must look for the efficient and complete minister."

Nothing can be more just; nothing to the young student more important, than the considerations suggested in this short passage. No man can be a good pastor or a good preacher, who neglects one class of these duties in an excessive devotion to the other. From the nature of the object to be accomplished by the ministry, which is, to act on character; from the nature of preaching itself, addressed to hearers of all varieties of condition, education, and habits; from the reflection, that the influences of religion depend on its action, not upon the community as such, but upon the individuals who compose it;—Mr. Ware has shown that the "man who is familiar with the situation, trials, and wants of those, whom he addresses; *who goes up to the pulpit from their fire-sides and chambers—full of interest in their characters and sympathy with their condition*"—will be to them the most effectual and persuasive preacher of righteousness. For both in the *spirit*, in which he prepares himself to speak; in his *choice of subjects*, and *mode of treating them;* in the *delivery* of his discourses; and the *adaptation*, as well as *earnestness, of his prayers*,—they will find the benefit at once of his personal knowledge and of his pastoral interest in them. The hearer will "feel the hand of the preacher, moving, as it were, over his conscience";* and the worshipper will per-

* Robert Hall.

ceive how faithfully and how kindly his own condition, his private wants or sorrows are remembered for him at the throne of grace.

On the favorable influence exerted by the pulpit on the minister's labors as a pastor, we find also many valuable remarks. The respect and authority, the general esteem and reputation, which good public services obtain for the preacher, are of undeniable value in adding weight and acceptance to his private intercourse. And here the Professor with much discrimination and truth, adverts to the use, which might be made of the *official* character, united, as it invariably must be, with personal worth.

We have but adverted to some of the leading topics of this excellent address. We recommend its perusal to our readers. For though the subject may seem exclusively professional, it is in truth, one of deep and universal interest. They, who are preparing themselves for the ministry, and they who are already in it, are concerned to know, how they shall discharge its various duties, acceptably with God and usefully to men. And they, who are the objects of these duties—the hearer and the parishioner—may reap the benefit of this able inculcation of them, in the fidelity and devotion of a well-instructed ministry.

Mr. Tuckerman's *Second Semi-Annual Report of the fourth year* of his Service as a Minister at large in Boston. Nov. 1830. This Report of Dr. Tuckerman, like those which have preceded it, contains much to interest the reflecting and benevolent. It embraces remarks upon two subjects of deep interest, "First, upon the tendency of cities to an accumulation of poverty and vice. Secondly, upon the importance of an enlightened public sentiment on this subject, as the great means by which to remedy or prevent the growth of these evils." The report presents a melancholy picture of the increase of poverty and crime in England and especially in London. Many of the details on this subject will probably be new to most readers on this side of the Atlantic. After this account the author states some of the causes which lead to the growth of poverty and crime in our American cities; and speaks of the different instruments and means by which these evils are to be prevented or remedied.

We hope in our next paper to be able to make some extracts from this little pamphlet, every part of which is full of instruction.

Tract No. 41 First Series of the A. U. A. *On Prejudice.* By Samuel J. May. In this tract of sixteen pages the sources and evils of prejudice are exhibited in a plain and instructive manner. It contains seasonable thoughts at this time, when masonry, politics and religion, to say nothing of other subjects of a more local character, are agitating and dividing the community. We are obliged to defer a longer notice, which we have received, till next week

RELIGIOUS INTELLIGENCE.

Sunday Evening Lectures. As the Quarterly Charity Lecture will fall on the first Sunday evening in December, it is thought best to defer the commencement of the Sunday Evening Lectures in the Unitarian churches of the North and South End till the 2d Sunday in December, when religious service will be attended at Rev. Mr. Emerson's meeting house.

Ordination at Athol. Mr. Josiah Moore, from the Theological School at Cambridge, has accepted a unanimous invitation to settle in the ministry over the Congregational Society in Athol, as sucessor to the late Mr. Estabrook. Wednesday, Dec. 8th is appointed for his ordination. The Sermon will be preached by Mr. Hill of Worcester.

Religious Debate. The Gospel Luminary for November contains a correspondence that passed some weeks ago between Mr. Clough, the editor of that work, and a gentleman by the name of Wilson, in consequence of certain facts, thus stated by Mr. C.

"In the summer of 1827, the Junior Editor of the Luminary was attacked from the pulpit by the Rev. Aaron Perkins, then the Pastor of the Calvinistic Baptist Society, in Vandam Street, city of New York. This attack drew forth a printed letter from the Editor, at the close of which he expressed himself in the following language:—"If you wish to discuss the points of difference at issue between us, in a cool and dispassionate manner, I am now in the field, and wait your answer. I now invite you, Sir, to discuss the points of difference between us; and to avoid all misrepresentations of each other's sentiments, and to give the public an opportunity to judge for themselves, I prefer doing it through the medium of the press. Should you from any cause decline this invitation I will extend it to any respectable and responsible member of your denomination, who may feel disposed to engage in the undertaking."

Last September, Mr. Wilson informed Mr. Clough by letter that a Baptist clergyman was ready to accept his challenge. Subsequently however it appeared that the person to whom he referred was not an ordained minister, but a member of the Baptist church by the name of Brewster, who had resided for some years in Newark, N. J. Mr. Clough acceded to the proposal of this gentleman, and after some "rules of discussion" had been settled, the debate was fixed for Tuesday Oct. 12th at 2 P. M. We give the result in the words of the Luminary. Mr. Clough is known by many of our readers as an active minister of the 'Christian' denomination.

"The parties met in Newark at the time appointed, and after a board of moderation was selected, which consisted of but three, the meeting was opened by prayer. The Rev. Mr. Wilson addressed the throne of grace. The debate was now opened by Mr. Brewster, and continued till nearly sunset, when the meeting was adjourned till half past seven o'clock in the evening. It was then opened and continued till half past nine, when the meeting was adjourned till nine o'clock on Wednesday morning. The parties met at the hour of adjournment, when Mr. Brewster stated that such was the ill state of his health, that he was unable, at this time, to proceed with the debate, and requested an adjournment for four weeks. After due deliberation, the parties agreed to adjourn, and meet at the Baptist meeting house, in Newark, on Tuesday the 9th of November, at 10 o'clock, A. M. And in case the Baptist society should withhold the use of their meeting house, and no other meeting house can be obtained, the debate is to be holden in the Cadet Hall. Mr. Brewster furthermore engaged, that in case his health should remain ill, he would procure a person to sustain his place."

Schism among the Methodists. From numerous documents it appears this large and respectable denomination is dividing on a *point of difference* which involves a *principle* of serious consequence to the whole church militant. The Episcopal Methodists, or Methodists of tho old stamp, from the days of Wesley to the present, have invested all the authority and government of the church in the hands of the itinerant preachers, or rather this authority has been assumed by them. In their ecclesiastical judicatories, the laity are not allowed even a partial representation. That the common people should so long have surrendered their rights as Christian republicans, is to us surprising. A rigid adherence to this despotism on the part of itinerant preachers, has occasioned the defection to which we refer. Those who have broken off from the old stock, for the reason above mentioned, distinguish themselves by the name of Associate Methodists. The government which they have adopted is strictly congregational. They are numerous and respectable; and the probability is, that their number and respectability will be greatly increased, as the reason of their withdrawing is more generally known.

N. Y. Evang.

Catholic Conversions in England. We copy the following statements from the N. Y. Observer. It will be noticed that they are given on the authority of a Capt. Gordon. We strongly suspect they rest more on hearsay evidence than on trustworthy documents.

At the meeting of the Bristol Reformation Society, on Thursday, September 9th, Captain Gordon of the British royal navy, stated that the Catholics in England were making the most strenuous efforts to propagate their doctrines. Conversion to the Catholic religion in Lancashire, was common to an extent truly alarming. By a census of that country, taken in 1821, it appeared that it then contained 3,000 Catholics—in 1829 their numbers were increased to 11,000, and the principal part at the expense of Protestants. In one parish, where there had been but 40, there were then 900, and without any importation. And at the very time that a Reformation Society was holding its meeting in Manchaster, 52 Protestants in the immediate vicinity were about to be baptised by Roman Catholic priests. In some instances nearly whole parishes had passed over from one religion to the other.

Protestant Conversion. The Archives of Christianity (published at Paris) state that the Princess Elizabeth, wife of the Prince Royal of Russia, formerly a Roman Catholic, renounced popery in May last. She made a profession of her faith in the Royal Chapel at Potsdam, and received the communion from the hands of the evangelical Mr. Eliert. The writer says—"The cautious manner in which she has taken this step shews it to be the result of mature reflection and sincere conviction." The Princess married the Prince Royal of Russia in 1820. *S. Rel. Tel.*

French Catholicism. The most eloquent and eminent of the French Roman Catholic divines, the Abbe De la Mennais, has proposed, in an able address to the Roman Catholic clergy of France, to renounce all salary, or pecuniary stipend; all endowment of whatever description from the government; and to throw themselves entirely, for subsistence, on the piety and justice of the people as their flock.

Russia. Very encouraging information has been recently received in England, in regard to the circulation of the Bible, and to the progress of education. The Russian population are estimated at sixty millions. The emperor encourages education. The people are every where learning to read. Adult peasants are instructing one another; parents are teaching their children, and children are reading what they learn to their aged relations. The desire for the scriptures is continually increasing as the capacity to read them is acquired. The Russian Bible Society is active in its labors. A gentleman residing at St. Petersburgh writes thus to the directors of the British and Foreign Bible Society.

"We have completed the distribution of eleven thousand volumes, and are entered on the twelfth thousand, chiefly Russ Testaments, but including various Bibles and Psalters, with Finnish, German, Polish, Esthonian Testaments."

Scotland .The Scottish clergy, in the opinion of Dr. Chambers, are better provided for in general, than any priesthood in the world. Including *chapels of ease and double charges*, he estimates that there are 1000 livings in the church, the value of which is £290,500. The average of benefices in England is stated at £303,000, which is somewhat more than that of the livings in Scotland, but the expense of a preparatory education is comparatively trifling in the latter country, the price of living is much lower, the clergymen are not expected to live in a style of so great expense and their widows and children are better attended to after their decease than in England. Offerings and fees to the clergymen are unknown in Scotland, nor is there any necessity of accepting them. The dissenting Scottish clergy, who are supported by their flocks, enjoy livings scarcely inferior to those of the established kirk. These statements are from Chamber's *Book of Scotland*, lately published, in which is also the following.

"The population of Scotland, by the census of 1821, was 2,093,456. It may be assumed that that number is now increased to about 2,600,000, and calculating by the usual proportion, 600,000 of these are under ten years of age.

"Roman Catholicism is progressing fast in Scotland, chiefly by the emigration of Irish, and the conversion of Presbyterian outlying Highlanders. The Roman Catholics have now some remarkably fine chapels, and the clergy are universally known as quiet and unobtrusive men. The Roman Catholicism of Scotland is, on the whole, of a very mild kind. Neither Methodism nor Quakerism seems to have been successful in Scotland; of Methodists there are several scattered congregations, principally of the dregs of the population of large towns; of the Society of Friends there is only one association in Edinburgh, formed by some of the most respectable and wealthy citizens. The sect which is making the most perceptible progress after the Roman Catholics, is the Unitarians. The chief rallying place of the party is in the West of Scotland, where the Socinian doctrine meets with a ready support from the operative manufacturers. We are, however, of opinion, that the number of professing Unitarians gives a very imperfect idea of the actual amount of this species of belief, which, it is to be feared, is now spreading its influence among all classes of Presbyterians."

N. Y. Evening Post.

Installation. Rev. Heman Norton was installed on the 22d ult. over the Union Presbyterian Church in Prince Street, New York. Sermon by Dr. Spring. This society has been gathered by the labors of Mr. Finney. The meetinghouse was formerly occupied by the Universalists, who attended the ministry of Mr. Kneeland. Mr. Finney has been preaching during the last year in New York. He is now at Rochester.

Thanksgiving in New York. Thursday the ninth day of December has been appointed as a day of Thanksgiving in that state by Lieut. Gov. Throop.

Official information has been received of the formation of an auxiliary of the *American Unitarian Association* in the South Congregational Society in Boston. Rev. M. I. Motte, President; Mr. Francis Alger, Secretary; Mr. Charles Bowen, Treasurer.

Boston, Nov. 25, 1830

LITERARY INTELLIGENCE.

Popular Lectures. This source of instruction and entertainment will be enjoyed in this city the coming winter to a degree that will leave no one an opportunity to complain that he cannot get knowledge without trouble and almost without money. On every evening in the week a lecture will be given, to which admission may be obtained at a very small price for each course. On Monday, before the Mechanics' Association; on Tuesday, before the Society of Natural History; on Wednesday, before the Mechanic Institution; on Thursday, before the Boston Lyceum; on Friday, before the Society for the Diffusion of Useful Knowledge; and on Saturday Dr. Follen of Cambridge proposes to deliver a course on ethical subjects. To most, if not to all, of these lectures minors are admitted, and some of them are attended by ladies. Besides these, a lecture is given every Wednesday afternoon before the Union Lyceum, at which the audience is chiefly composed of ladies; and on Friday evening a course on human and comparative anatomy will be delivered before subscribers. Something has also been said of a course by the physicians of the Eye and Ear Infirmary, on the subjects to which they devote their particular attention.

All these lectures are on useful subjects. The greater part present comprehensive and practical views of different branches of natural science. Before the Useful Knowledge Society, we have heard an introductory lecture by Judge Davis, another by the same gentleman on the study of natural history, and one by Rev. Mr. Greenwood on the force of moral circumstances, in which the doctrine was maintained that we can and ought to rise above their influence. The young men of our city have now no excuse for frequenting places of doubtful character in the want of wholesome provision for their entertainment during the long evenings of winter. Nothing could be better suited to elevate the character of our youth than such lectures, where they not only are instructed, and have their minds enlarged by what they hear, but are brought into the presence of those of either sex, whose age and place in society will render a young man ashamed to appear before them with the stain of vice on his conscience.

We hope hereafter to speak more fully on Dr. Follen's proposal, in which, from the nature of the subjects, we are particularly interested.

Life of Mohammed. A series of works is in course of publication in England under the title of the "Family Library." It began with Milman's History of the Jews, of which, so far as a perusal of the two first volumes enables us to speak, we do not hesitate to say, that it deserves a place in every parish library, while the mere reader of fiction will find its narrative laden with a deep and awful interest not exceeded by romance. The Messrs. Harper, of New York, who are distinguished among American booksellers for their reprints of English works, have commenced a "Family Library" on the plan of the English publication, and based upon it. But they also propose to introduce works omitted by the foreign editor, and to include some volumes of original matter. The scheme is a good one, but it should be distinctly announced in the title page of each work, that it comes from an American or a British source. Justice requires this. Yet the original publishers have no credit for Milman's History in the American edition. And on the other hand the Messrs. Harpers will not have the credit of those works, which they procure in this country. The last volume of their series is a "Life of Mohammed, by Rev. George Bush." The name of the writer is new in the literary world, and this Life has been generally ascribed to an English scholar, but the New York Observer informs us, that he is an American gentleman, "of extensive acquirements, and well fitted for the task which he has undertaken." The hint we have given is worthy of the publishers' attention.

New French Journal. A correspondent of the London Courier, writing from Paris, states, that "the celebrated Abbe La Mennais is about getting up a new journal, called *L'Avenir*, where he intends to preach Catholicism in its alliance with every liberal performance, and in its complete separation from the unhallowed cause of the exiled Bourbons. One of our wits remarked on this performance—'Cela sera curieux; parceque rien n'estplus curieux a voir que ce qui est impossible.'" Another reported proposal of the Abbe De La Mennais, one of the most able and devoted of the French clergy, whose eloquent writings are known in this country, will be found under our religious intelligence. We have copied it from the papers of the day, without being able to trace the statement to its source.

SUMMARY.

Eye and Ear Infirmary. The annual report of the surgeons of this institution has just been published; and no one who peruses it will doubt the utility, to this city, of a retreat, where the poor, who have been so unfortunate as to suffer a temporary loss of sight, may receive the best surgical attendance, "without money and without price" The summary of cases and their results is as follows; admitted at the Infirmary from Oct. 1829 to Oct. 1830. Cured 471; Relieved 65; Incurable 31; Not treated 17; Left town, or result not known 12; Declined treatment 4; Now under treatment 42. Total 622. Of this number, 84 were cases of ears, and the remainder of eyes. The whole number treated since the establishment of the Infirmary, is 3232, viz:—2610 eyes and 623 ears.

Trav.

On Thursday the people of New York celebrated the recent French revolution. A salute was fired at sunrise—the bells rung at 8, 12 and 5 o'clock—a grand procession formed consisting of military, public officers, and citizens arranged under various classes. The procession moved from Canal street through various streets to Washington square, where an address to the French people was read by Mr. Price, an oration delivered by Mr. Gouveneur, and a tri-colored flag presented to the first division of the New York State Artillery. The Marseilles Hymn was then sung and a *feu de joie* fired by the troops.

The Vermont Legislature adjourned *sine die* on Thursday week, after a session of five weeks. They passed a law authorizing insolvent debtors to take the poor debtor's oath immediately upon the rendition of judgment.

Singular Discovery. Mr. Horton, a gentleman who has been engaged in boring for water in Providence, R. I. has presented to the public some remarkable results. In his second experiment in boring he selected the extreme point of a wharf, many yards from the original land. He bored thro' a stream of mud—then through a bog of meadow, containing a good peat, and then through sand and quartz gravel. At this point, water, impregnated with copperas and arsenic, broke forth; but determining to proceed farther, Mr. Horton next struck a vineyard and drew up vines, grape seeds, leaves, acons, hazle nuts, and the seeds of unknown fruits, together with pure water. This was 35 feet below the bed of the River. *Balt. Chron.*

Mr. Charles Rhind, Commissioner to Turkey, has arrived in New York, with a commercial treaty, negociated with the Grand Seignor at Constantinople. It is said to be highly important and favorable to this country. This is the first treaty ever formed between the two Governments.

Latest from Colombia. Intelligence from Maracabo states that a revolution had been effected at Bogota in favor of Bolivar. A capitulation had been entered into by the Commissioners of President Mosquero and those of Col. Pincres, which required certain individuals to depart for Carthagena within three days. This article has been repealed and they are allowed to remain at Bogota, while peaceable and obedient to the public authorities. Mosquera had retired from the government which passed provisionally into the hands of Rafael Urdanetia. This gentleman has written Bolivar to reassume the administration. The writer from Maracabo says that Bolivar's views can no longer remain in doubt, that he aimed at absolute power is most certain. Last accounts state that he was at Mourpoz on the Magdalena, on his way to Bogota.

France. The brig Havre, arrived at New York, brings French papers to Oct. 19th. The French minister for foreign affairs, had notified the Consuls from Mezies, Colombia, Buenos Ayres and Chili that his Majesty had resolved to acknowledge the Independence of those States, and was disposed to enter into treaties of amity and commerce with them.

Great excitement exists in France with regard to the Ex-ministers. Private letters state that serious disturbances had taken place among the populace in Paris. They are clamorous for the death of Polignac and his associates. The question whether the punishment of death should be totally and immediately abolished, was before the Chambers of Deputies occasioned deep interest. The following is an extract from the London Courier.

Paris, Oct. 9th.

This momentous question originated in a motion of M. de Tracy, an honest and enlightened Member, something of a disciple of the La Rochefoucault school, and son of the Count de Tracy, one of our Peers, and author of several works on Metaphysics. The author of the motion proposed a total and complete abolition. This was sent to a Special Committee. The opinion of the Committee was, that the motion ought to pass; but that the question was so new and so important, and had so many bearings, that the decision of the House ought to be postponed till the next Session. This, of course, disappointed M. de Tracy and his friends. The debate took place yesterday.—The speakers on the side of the original motion were numerous and powerful. A most remarkable speech was delivered with an accent of the most impressive conviction, by M. Keratry, a man of a firm, honest mind, and one of our best writers. M. Keratry has, what is pretty rare in France, a soul of quite a religious turn. His dogmatical ideas are certainly very vague, but though he is not quite a Protestant, not only is he an Anti-Catholic, but is decidedly adverse to the theological and political sentiments of the Church of Rome. He proposed, as an amendment, that the House should address the Crown, in order to obtain from the King the proposition of a law abolishing the pain of death for a great many offences, and especially for all political crimes. He was supported by our old veteran of every liberal and humane idea, General Lafayette. M. Girod de L'Ain, Prefect de Police of Paris, went still further, and insisted on total abolition, on the ground of his personal knowledge (having been 20 years a Magistrate) of the complete inefficacy of the punishment of death. Another Deputy of Paris opposed the question in a long and eloquent speech, which was considered as particularly alluding to the present impeachment of the Polignac Cabinet for high treason. The House admitted, however, M. Keratry's amendment, and an address was agreed upon, demanding Government to take *l'initiative* on this *salutary* reform. The decision on the motion divided the House in the proportion of 229 against 21. This is a most remarkable result. The House is to be prorogued during a month in order to give the people time to complete its number, about 100 members having for various causes vacated their seats. The trial of Polignac and Co. will not begin until the 1st of November; so that, if the Government come down to the House with the measure demanded about that time, the guilty Ministers will at least escape with life. It is even generally admitted that the sense of the House is, that our present Cabinet will have time to propose and carry this measure before sentence of high treason is passed. The consequence of this debate will then be, evidently, saving the impeached Ministry. Such are the facts, and such will be the anticipated result. M. de Tracy's motion originated with a celebrated work of M. Charles Lucas, Advocate against the penalty of death. M. Lucas's work was written at the desire of the Societe de la Morale Chretienne; and the Societe de la Morale Chretienne was formed in Paris at the desire, and by the efforts of some English Quakers, and especially Josiah Prince, who came over in order to institute a Peace Society; so that a few Quakers from Great Britain will, perhaps, be the indirect instruments of saving the Prince de Polignac from the guillotine. What a strange chain of causes and effects! As for the very serious impression that all this has made on Paris, I will send you some details tomorrow. [FROM THE SAME.]

Paris, Oct. 10th.

The question of the penalty of death, as it was carried thirty six hours ago by the Chamber of Deputies, is certainly one of the most important measures that has been agreed upon by the French Cabinet. The House very wisely considered that such a step could not be taken in haste, and simply recommended the measure to the consideration of the Crown. There are in this case two distinct questions. First, the question of philanthropy and principle; secondly, the question of our particular political situation. This last view of the matter is, of course, the most important, at least for us, for France, and for its capital. The general question of capital punishment cannot *now* be discussed with that calm and steady impartiality which, above all, it requires; for it is evidently connected with another circumstantial case—that of punishment or pardon for the guilty prisoners of Vincennes. This circumstance of the general question is extremely serious; and it is owing to the violent interest with which the mass of the Parisians will follow the trial of those men, who are stained with French blood, that a great number of enlightened and humane people in Paris think that the abolition, for the actual case, of capital punishment, would be attended with very serious consequences.

The people, however inclined to forget, have yet before their eyes the dead bodies that strewed their streets. Accordingly to an official document laid before the Chamber of Deputies yesterday, by the Minister of the Interior, M. Guizot, this is the estimate of the loss on the side of the people:—More than 900 children have become orphans; more than 300 women have lost their husbands; and more than 300 men have lost their sons; 311 citizens are maintained for life; 3961 wounded are expected to recover, without incapacity of labor for the future. I have reason to believe that, even in this enormous number, the rich class of Paris is not included. Now, add to this dreadful list the total number of dead on each side, and all the wounded soldiery, and you will be able to conceive what a horrible bloodshed followed the fatal Polignac Ordonnances. It is in the presence of all this, and the wounds of the people still fresh, that our Government has not feared to bring forward a general resolution the effect of which will be to tender mercy to such criminals. It is in fact a Government measure, for Dupont de l'Eure, the Keeper of the Seals, spoke in its favor. The Address of the House was presented to the King yesterday. His answer is an assurance that he admits the principle, but his idea about the time of preparing the new law is vague.

The London Herald says that the following has been circulated in London and Brighton:

Englishmen.—The time is fast approaching when you will be called upon to exert yourselves in the cause of liberty. A standard is about to be reared, around which, we feel assured, thousands and tens of thousands will flock.

Our country is overrun with military, police, excise officers, &c. &c. These must and shall be done away with.

Our blood will flow, but it will flow in the cause of liberty; better to die in that cause than to live slaves. Englishmen, be united, firm and steady.

A Republican.

NOTICE.

A meeting which was proposed to have been held at Dr. Tuckerman's Chapel, on Thursday evening, was postponed on account of the weather to Monday evening next.

MARRIAGES.

In this city, by Rev. Mr. Pierpont, Mr. Nathan Upham, of Philadelphia, to Miss Mary R. Bradlee.

On Thursday evening last, by the Rev. Mr. Parkman, Mr. William Cotting to Miss Ann Sigourney Hammatt.

On Thursday evening, by the Rev. Mr. Young, Mr. Owen Owens to Miss Sophia Bates.

In Duxbury, Capt. Erastus Sampson to Miss Elizabeth, daughter of Mr. Nathaniel Winsor, jr.

DEATHS.

In this city, on Tuesday evening, after a short illness, Mr. Nicholas Kirby, printer, aged 29, formerly of Middletown, Ct.; Hon. William Wetmore, 81.

In Portsmouth, N. H. after a short illness, Hon. Clement Storer, aged 70.

In Portland, Hon. Daniel Noble, of Williamstown, Mass. aged 54.

The American Pulpit; a series of Original Sermons, by Clergymen of the Protestant Episcopal Church, will be continued monthly by Freeman Hunt, No. 13, Court-street, Boston.

While it will be kept in view, as a prominent object, to make the character of the American Episcopal Church more truly and generally known, by extending the benefit of the discourses of its Clergy beyond the limits of their respective congregations, the Publisher hopes to be able to present the heads of families with such a selection of Sermons, as shall be eminently fitted for the purposes of domestic instruction. The nature of his plan promises sufficient diversity of subject and variety of style to excite attention. At the same time he is sanguine that the discourses themselves, by their forcible inculcation of the pure doctrines and practical precepts of Christianity, will commend themselves to the use of lay-readers in parishes, destitute of ministerial services, and to the usual circle of household listeners, who meet on the evening of the Lord's day, for social worship and religious exercises. In order to the successful execution of his plan, he will endeavor to enrich the series with the productions of the Bishops and most eminent Clergy throughout the Union, and he respectfully solicits the co-operation of all who may be able to forward his designs.

CONDITIONS.

I. Each number will contain one long, or two short Sermons, handsomely printed on a new type, and superfine paper, making a good sized annual volume, including the title page and a commodious Index, exhibiting the subjects and texts.

II. Price *one Dollar* a year in advance, or *one Dollar* and twenty-five cents, if not paid in three months.

III. Agents by forwarding the names of five responsible subscribers, shall receive a copy gratis.

Nov. 27. 3t.

MISS N. FROST, No. 8 School-street, will give instruction in Reading, English Grammar, Geography, Geology, Botany, History, Philosophy, Chemistry, Mathematics, Geometry, Astronomy, Logic, Rhetoric, French and Latin languages, Penmanship on an improved plan, Needlework of every discription, Book keeping, Drawing, Painting, &c.: in doing which she will avail herself of all requisite assistance.

A course of lessons in *PENMANSHIP*, exclusively, will be given to such as desire it.

Satisfactory references given at the Room, where applications will be attended to, at all hours in the day.

Boston, Nov. 11, 1830.

BOARD may be obtained in a small private family without young Children, for a Gentleman and Lady—or two single Gentlemen can have separate apartments and a Parlor if desirable.—The situation is central and every attention will be rendered to make it a comfortable home. Apply at this Office.

Oct. 2.

POOL'S GEOMETRICAL PROTRACTOR, for the use of Surveyors, Engineers, and Draftsmen generally.

This Instrument has all others combined in one, which are generally used for drafting (dividers excepted,) and is applied to a Tablet, on which the paper is fastened. The most intricate shape is protracted with ease and with the greatest accuracy; and the least error in running, or any mistake in the minutes is detected.

RECOMMENDATION.

The following recommendation is from a number of Gentlemen of known experience in surveying:—

We the subscribers having used Pool's Geometrical Protractor are satisfied that it is far preferable to any thing of the kind heretofore used; and with confidence in its superiority recommend it to the use of all practical Surveyors.

Jesse Perkins, *N. Bridgewater.*
Isaac Alden, *E. Bridgewater.*
Azor Harris, *do.*
Alson Gilmore, *Easton.*
John Seele, *do.*
Welcome Lothrop, *do.*
Leonidas Dean, *Raynham.*

☞ The *Geometrical Protractor* is for sale at the store of Messrs. N. S. SIMPKINS & Co. corner of Court and Brattle Streets, and GEDNEY KING Broad Street. Sept. 25.

N. B. Messrs. J. & H. M. Pool will manufacture Scales or Rules, for Draftsmen of any description on Steel or Composition. Orders may be left at the bookstore of N. H. SIMPKINS & Co. Boston, and RICE & MELLEN, Worcester. Nov. 20.

POETRY.

The following original hymns were sung at the Ordination of Mr. Barry in Lowell last week.

HYMN BY REV. J. PIERPONT.

"On Earth be Peace,"—Oh God, that word
To our ears comes not, as it came
When by Judea's shepherds heard,—
From opening skies and lips of flame.

Yet 'tis thy word, when mortal tongue
Makes it the burden of a hymn,
Not less than when, of old, it rung
From golden harps of cherubim.

What though heaven's gates no more expand,
And heavenly hosts their hymning cease!
On earth thine humbler servants stand
In humbler temples, "preaching peace."

Peace to the passions, when they show
Resistance to thy wise control;
Peace to all fears, but those which go
In arms against a sinful soul.

Peace may thy servant preach, who now
Comes, as a herald of thy grace,
To lead thy people when they bow
In worship, in this holy place.

Beneath his care and labors, Lord,
O, grant thy vineyard large increase,
And may a crown, as his reward,
Be given him by the "Prince of Peace."

—

HYMN BY REV. D. H. BARLOW.

In thy temple, Lord, we stand,
Strong in faith, with reverent fear,
Blessings craving at thy hand;
Lord! our prayer benignant hear.

On thy youthful servant's head
Dews of Heaven copious fall;
By no other trusts misled,
Be Thou to him all in all!

To this flock, thy counsel gave,
Multiplied be grace and peace;—
Grace—to quicken, guide and save;—
Heaven's peculiar earnest—peace.

Here thy Son be king enthroned—
Here his laws be unrepealed—
Never here that truth disowned,
Calvary's cross hath redly sealed.

Closer, firmer, hour by hour,
Grow the ties this day hath wove;—
And—past death's dividing shore—
Nearer, dearer ties above!

SELECTIONS.

ROME.

The Christian Mirror, (of Portland,) of the 18th inst. contains a copy of a letter written by "a respectable minister of the Church of England," who signs himself John Jarratt, and addressed to Rev. Mr. Bird, missionary in the East, in reply to some inquiries which he had made respecting the state of literature and morals in Rome. As it contains the results of recent observation, and is principally confined to a notice of facts, concerning which the writer appears to have had correct means of information, we insert the greater part of the letter.

In Rome owing to the number of books prohibited, and the difficulty of knowing what will be allowed and what not—for many books are half prohibited i. e. sometimes they are, and sometimes they are not—owing to this no books are printed in Rome by the booksellers. Some books are published by the Propaganda, Roman Catholic divinity, the lives of saints, popes, &c. A work recently published, containing an account of Pope Pius 7th's deportation by Napoleon, written by the Cardinal Secretary, is published by the Propaganda. There is a Society which profess to circulate gratis religious books, but its operations are very limited, and without interest it is impossible to get any book. I was unable to learn more about it except that it had some good works. But as it regard speriodical religious publications, to which your query principally refers—there is no such thing. There is very little foreign literature in Rome; what there is, is principally French; of English literature nothing except Walter Scott's works translated into Italian—Lingard's history of England, Lingard is a Roman Catholic, and his history, which is not yet finished, is written with a particular bias—and I saw advertised Cobbett's Stories of the Reformation. Besides these there are some works of Byron, &c.; but these are for the use of the English. I never could find a single religious foreign publication of a periodical kind. The answer then to your two first queries, "what foreign religious publications are taken," and "what religious publications are issued," is, none.

Your 3d query is, "Income and present state of Propaganda"? No statement of any kind is published, and it is extremely difficult to learn any thing about it. I received contradictory information with regard to the income. It is however partly supported by the government, and partly by income arising out of benefactions bequeathed. A Cardinal died whilst I was in Rome, and left 30,000 crowns per annum as a legacy. They have a magnificent building, and have in it a school or College, containing between 70 and 80 who are supported and educated for the priesthood. When their education is completed, they are obliged to go to any part of the world the governors choose, but if there be no need of their services in a foreign station, they are permitted to return to their friends and perform the duties of the priestly office where they can find employment.

With regard to the library of the Vatican; strangers can always see it by requesting the attendance of the Custode. But if any persons wish to read or to copy any works, permission must be obtained for that purpose from the librarian. This permission is easily obtained through the medium of your Consul, and you are then from the hours of 9 to 12 o'clock permitted to read and to copy what you please. There is, however, one serious evil, which is, that there is no Catalogue and no means of ascertaining what books are in the library, for they are all enclosed in cases. The library is not large, though the building is, which contains it; there are not more than 45,000 volumes. Its MSS. are very valuable. There is, however, another library, and a very valuable one, that of the Dominicans, to which free access is given, and there are very copious catalogues. Here any person may come in certain hours, and without any previous permission, ask for what he pleases, and also copy what he pleases.

The public preaching in Rome is far more general than I had imagined. In the parish churches there is every Sunday morning, with a few exceptions, the explanation of the Gospels, which is in fact sermons, on some subjects taken from them. After our English church was closed, which it always is in the summer, I used to go constantly to the Parish church in which I lived, and heard many very good sermons, sermons which entered much into the vitality of religion, dwelling upon the necessity of the devotion of the heart and not of the lips, the need of the Spirit's influences, and value and efficacy of prayer, &c. Such, however, was not the general character of the preaching in Rome, —mere morality, the extolling of the Saints, or some eulogium of the Madonna. There was always preaching in the afternoon of the Sunday in the churches of the Jesuits, the Dominicans, and the Augustans, possibly in others. During Lent there is always preaching in these churches on Wednesday and Fridays. Preparatory to any particular festival there is preaching one day in the week preceding; and this is the case whether the festival be a general one, or in honor of the Patron Saint of a church; only that in the latter case the preaching is confined to the particular church. From the months of May to November inclusive, but omitting June, there is preaching in honor of the Sacrament three times a week exclusive of the Sundays, in different churches according to a rotation published. But, with this preaching in the churches, every Sunday evening about an hour before sun-set there is public preaching in many of the squares and most frequented streets. The persons thus sent out to preach in the highways are young Jesuits or Dominicans generally, and are thus initiated in the duties and labors of the pulpit.

The Maronites are few in number, not more than 10 certainly, but I could not get any further information. Of the Syrian Patriarch Jarvy, I could learn nothing. The Jew Abrahams has not been in Rome, and is believed to be in England.

With respect to the state of morals there is less to offend the eye than I have seen in any other city; but when you enter into private life from the highest down to the lower ranks, there is an almost total absence of virtue. The poor are perhaps the most virtuous; but what can you expect from them, when moral crimes often escape with impunity, or with trivial punishments? Offences however against the decrees of the church are punished with extreme rigor. A man may stab another,—it is not the man he intended to kill, but he has mistaken his man; he flies from Rome; it is known where he lives, but he is suffered to remain unmolested. A poor waiter at an inn is seen to carry milk, which he has purchased, into his inn on a festa an hour before the Caffees, &c. are allowed to be open, and he is condemned to the galleys. These are facts. The perjurer and adulterer are scarcely condemned by the voice of opinion, except for having managed things badly; but he who breathes a word against the church is thrown into prison, he knows not why; his relatives dare not inquire for him; and after lying there for months he is told that he is accused of such and such things; he is bid to defend himself; his answers are committed to writing, and according to these he is judged; his accuser he never sees. These are the tender mercies of the 19th century. On this point, because I could scarcely believe it, I questioned several; and the same statement was always confirmed; yet those who knew they were safe in speaking to me, would say, "*don't commit me.*"—There are many extensive and rich institutions in Rome for the benefit of the poor; and in addition to the endowed ones, another was established by the Pope about five years ago to provide work for those children, who used to wander about the streets begging; so that you never now see any begging about the streets.

I have now given you as much information as I could collect on the points you mentioned. I regret it is so imperfect. But it is difficult to acquire any information on many points except through the medium of some Ecclesiastic. I did not know one, but I would recommend any person coming to Rome to endeavor to obtain an introduction to one. I had only one introduction to Rome of any value, and my acquaintances were therefore limited. Still I have been able to collect much valuable information of one kind and another.

UPAS TREE.

The tree, which produces the Upas poison, grows in the eastern extremity of Java; it belongs to the 21st class of Linnæus, the Monœcia. It is one of the largest in the forests of Java; the stem cylindrical, perpendicular, and rises completely naked to the height of 60, 70, or 80 feet. The deleterious quality of the poison exists in the gum, the preparation of a poison from which is an exclusive art of the inhabitants of the eastern extremity of the island. In clearing new ground near the tree, the inhabitants do not like to approach it, as they dread the cutaneous eruptions which it is known to produce when newly cut down. But except when the tree is largely wounded, or when it is felled, by which a large portion of the juice is disengaged, the effluvia of which mixing with the atmosphere, affects the persons exposed to it with the symptoms just mentioned, the tree may be approached and ascended like the common trees of the forest. Like all other trees in the neighborhood, it is surrounded by shrubs and plants. The action of the poison is directed chiefly to the vascular system. The volume of the blood is accumulated in a preternatural degree in the large vessels of the thorax. The circulation appears to be extracted from the extremities and thrown upon the viscera near its source.—The lungs in particular are stimulated to excessive exertion. The vital viscera are oppressed by an intolerable load, which produces the symptoms above described; while in the extremities a proportionate degree of torpor takes place, accompanied by tremors, shiverings and convulsions.

Memoirs of Sir Stamford Raffles.

RELIGION IN SCOTLAND.

We lately extracted from "Chamber's Book of Scotland," the remarkable account, which with evident reluctance, and some misconception of its nature he gives, of the progress of Unitarianism in that country; in which it is said to be advancing more rapidly than any other sect, with the exception of one. The following statistical view, which the same writer exhibits, of the condition of the Scottish clergy, in general, and of the proportion of the various denominations, contains useful information, and may be interesting to some of our readers.

The situation of the Scottish clergy in the aggregate, as regards worldly circumstances, is superior to that of any priesthood in the world. The average living is nearly as good as that of benefices in England, which we believe is £303. Reckoning all things, the Scottish clergy are much better off, in general, than those of the Church of England.—The expense of a preparatory education is comparatively trifling in this country. The price of living is also much lower; and it is not expected that a clergyman will compete with families in the first or second ranks.—The widows and children of Scottish clergymen are likewise better attended to after their decease than they are in England. While the clergy in England are necessitated to accept of offerings and fees, nothing of this kind is known among the Scottish established clergy, by whom every office is performed as a part of ordinary duty, free of clerks' and surplice fees. In several instances, the dissenting Scottish clergy, who are supported by their flocks, enjoy livings scarcely inferior to those in the established kirk.—They are in general enabled to have neat little manses in the country towns, vying in comfort and seclusion with those in the legal church; and in the aggregate, they receive stipends, varying in amount from £100 to £200; in cities from £400 to £500.

The population of Scotland, by the census of 1821, was 2,093,456. It may be assumed that that number is now increased to about 2,600,000, and calculating by the usual proportion, 600,000 of these are under ten years of age. Of the remaining two millions, the following table, founded on official lists and minute personal investigation, may be taken as presenting a tolerably accurate summary, in round figures, of the number of individuals belonging to different classes of religionists, with the number of congregations.

	Congregations	Total of Congregations.	Souls.
Under the Church Courts of the Establishment.			
Parish Churches	893		
Chapels of Ease	58		
Missionaries employed in the Highlands and Islands, by a committee of the General Assembly for managing the royal bounty of £2000 annually	30		
Missionaries employed in the Highlands and Islands, by the Society for Propagating Christian Knowledge	7		
Chapels in the Highlands supported by parliamentary grants	31	1019	900,000
Presbyterian Dissenters.			
Reformed Presbyterian Synod, or Cameronians	32		
United Associate Synod of the Secession Church	300		
Associate Synod and Constitutional Presbytery, now joined under the title of Associate Synod of Original Seceders	32		
Original Burgher Associate Synod	45		
Relief Synod	87		
Relief Congregation of Rev. John Johnston	1	497	330,000
Miscellaneous Sectaries.			
Independents and Baptists	96		
Bereans and Glassites	7		
Swedenborgians (Edinburgh)	1		
New Sects, with no distinct title	6	110	90,000
Friends or Quakers		1	600
Methodists (9 stations, and only 2609 communicants)		60	10,000
Jews (Edinburgh)		1	300
Apostolic Churches.			
Roman Catholic (55 clergymen)		81	100,000
Episcopalians		100	55,000
Congregations using the Liturgy and forms of the Episcopalians, but under no bishop, and those individual members of the Church of England resident in Scotland		4	5,000
Unitarians; those holding Socinian opinions; pure disbelievers; and those who attend no place of public worship of any description, either from want of seats or want of will, though generally baptised Christians, and of presbyterian lineage			500,100
		1873	2,000,000

THANKSGIVING.

Before our next paper shall be issued, the annual celebration will have occured which the piety of our fathers appointed, and the patriotism—we fear even more than the piety—of their descendants has perpetuated.—The proclamation of the Governor of Vermont is one of the best that we have seen, and may furnish some appropriate thoughts for the day.

BY HIS EXCELLENCY
SAMUEL C. CRAFTS,
Governor, &c.

A PROCLAMATION.

God is love. The world, in which we live, proclaims it. The Gospel, in which we believe, confirms it. Day unto day uttereth the speech of a Heavenly kindness:—Night unto night showeth the knowledge of an overruling Providence. And man, who has powers to understand his dependence, and affections to feel the value of his blessings, both of nature and revelation, is bound to the duty—is called to the privilege of private and public acknowlegement to the Universal Creator, Preserver and Benefactor.

I do, therefore, at the request of the General Assembly, and by the advice of the Council, appoint Thursday, the second day of December next, to be observed as a day of Public Thanksgiving and Praise, throughout this State. And our citizens, of every religious denomination, are invited to observe that day, with Christian gladness and gratitude.

Let us rest, on that day, from the common toils and cares of life. Let us meet together—the young, the mature, the aged—in the house of worship, to thank God for peculiar and general benefits—for the blessings of mind, and heart, and home, and country, and religion; for the continuance of peace, the preservation of privilege, the means of intelligence, of virtue and happiness.

To thanksgivings for the past, let us join in prayers for the future. Let us prepare ourselves for that future, by unfeigned penitence for former errors and holy purposes of a useful and unspotted life;—that, by a lively faith, an elevated devotion and a righteous practice, we may, as individuals and as a nation—as rulers and people, expect the blessings, for which we pray.

Remembering that love to God must be proved by love to man, let us cherish that benevolence, which our Saviour taught and exhibited. And when we join in the circles of friendship and affection, let us not, then, be unmindful of our brethren of the human family. If we have with us the poor, the unhappy, the ignorant, let us endeavor to supply, to console, to enlighten them;—doing good where we have the means; and, where we can do no more, giving our honest wishes and heartfelt prayers to the cause of Truth and Liberty, throughout the world. Thus shall we give sure testimony of our thankfulness;—thus, religiously and acceptable, keep our "Feast of ingathering, which is the end of the year." SAMUEL C. CRAFTS.

THE CHRISTIAN EXAMINER and General Review—*New Series*, No. XI, *for November*, 1830.—Just published by GRAY & BOWEN, corner of Washington and School Streets.

CONTENTS.

Art. I. Erroneous Views of Death. Christian Consolations. An offering of Sympathy to Parents bereaved of their Children, and to others under affliction; being a collection from Manuscripts and Letters not before published; with an Appendix of Selections.

Art. II. Elements of Dogmatic History. By William Muenscher, S. T. D., and Ordinary Professor of Theology at Marburg. Translated from the Second Edition of the Original German. By James Murdock, D. D.

Art. III. Poetry of the Magyars. Poetry of the Magyars, preceded by a sketch of the Language and Literature of Hungary and Transylvania. By John Bowring, LL. D., F. L. S., &c.

Art. IV. Unitarian Preaching. Sermons accompanied by suitable Prayers, designed to be used in Families. Second edition. Edited by the Rev. J. R. Beard.

Art. V. Pompeii. The Vestal, or a Tale of Pompeii.

Art. VI. Phi Beta Kappa Exercises. 1. An Oration delivered at Cambridge, before the Society of Phi Beta Kappa, August 26. By the Rev. Orville Dewey. 2. The Age of Print. A Poem delivered before the Phi Beta Kappa Society, at Cambridge, Aug. 26. 1830. By Grenville Mellen.

Art. VII. Temperance. Dyspepsia Forestalled and Resisted: or Lectures on Diet, Regimen, and Employment; to the Students of Amherst College; Spring Term, 1830. By Edward Hitchcock, Professor of Chemistry and Natural History in that Institution.

Art. VIII. Classes of American Society. An Address delivered before the Massachusetts Charitable Mechanic Association, at the Celebration of their Eighth Triennial Festival, October 7, 1830. By Joseph T. Buckingham. Nov. 20.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.

BE it remembered, That on the nineteenth day of October, A. D. 1830, in the fifty-fifth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said District, has deposited in this Office the Title of a Book the Right whereof he claims as Author and Propretor in the words following, *to wit:*

"Tales of Travels West of the Mississippi. By SOLOMON BELL, late keeper of the Traveller's Library, Province House Court, Boston. *With a Map and numerous Engravings.*"

In Conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned:" and also to an Act, entitled, "An Act supplementary to an Act, entitled, 'An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

JNO. W. DAVIS, *Clerk of the District of Massachusetts.*
Nov. 6. 4t.

A CARD. Mr. HOOTON (Organist at the Rev. Mr. Parkman's Church) informs his friends and the public, that he continues to instruct in the theory and practice of music, on the Organ, Piano Forte, and also in singing; and trusts, from his long experience, he shall be able to give satisfaction. He has an Organ added to his room for the convenience of those who would wish instruction on that instrument. Mr. H. will wait on pupils at their residence or attend them at his Room, 164 Washington-street, over S. H. Parker's Library. 3m. Sept. 11.

BEARD'S SERMONS.

PROPOSALS FOR PUBLISHING
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This work is the production of Living ministers of the Unitarian denomination in England.

Advertisement to the first London Edition.

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Extract from Advertisement to the second Edition.

"In bringing before the Public the second edition of this Work, the Editor has to remark, that at the suggestion of friends, and by the aid of his respected Coadjuters, he has added to each discourse a Prayer, supplied by the several Contributors.

"The Editor is not insensible to the favorable reception given to the First Edition of these Sermons. He trusts, and he has reason to hope, that the discourses may already have proved in some measure conducive to the great objects which they were designed to serve; and if he might, without being thought wearisome, venture to revert to the chief end which he had in view in preparing them for the press, he would urge, with solemn earnestness, upon all heads and masters of families, the observance of the imperative and pleasant duty of family worship.—Guided by the general tenor of the Scriptures, and the general experience of the best Christians, and considering the great ends of the Christian religion, he is fully convinced that in proportion as this duty is observed in a family, in a church, or in a community, in the same proportion will the favor of God rest upon it; and piety, and its constant attendant happiness, be found to prevail in the midst of its members."

Extract from a Review of this Work in the Christian Examiner, No. 41, New Series.

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☞ Those who wish to procure this valuable Work at a low price, are urged to make early application, as it is proposed to publish but few, if any, more than may be subscribed for. L. C. BOWLES.
No. 124 Washington-St. Boston.
Nov. 13.

BOOKS MISSING.

Lowth's Translation of Isaiah; Leland's View of the Deistical Writers, 2 Vols.; Campbell's Dissertations on the Gospels, Vol. 1st; Bowring's Hymns; British Poets, Vol. 3d; Life of Jane Taylor, 2 vols.; Life of Mrs. Graham; Contributions of Q. Q. 2 vols.; Christian Disciple, vol. 1st, in boards; Lock Hospital Collection of Sacred Music.

☞ Any person having in his possession either of these works belonging to the subscriber, is respectfully requested to return the same to him, or leave it at this office. HENRY WARE, jr.
Cambridge, Nov. 6th.

PRIVATE INSTRUCTION.—The subscriber, having devoted the greater part of his life to the instruction of youth, would be willing to receive into his family a few Scholars, *to be fitted for active business, or to become teachers of others, or to be prepared in the languages for admission into College.* The number will be limited to a few, from six to ten lads or young persons, in order that more attention may be given them. Tuition and board will be on moderate terms. DANIEL C. SANDERS.
Medfield, Nov. 1st, 1830.

References.
Rev. Dr. Lowell,
George Brindley, Esq.
Dr. John D. Fisher.

CHRISTIAN REGISTER.

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